

# UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XVII.]

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### ANNOUNCEMENTS.....

OUR Sunday-school workers will await with interest the new book prepared for the Unitarian Sunday-school Society of Boston, by Mrs. E. C. Wilson, entitled "Scenes and Characters from the Gospels", to contain artistic illustrations. The book will be adapted to younger pupils just out of the infant class, and will meet a want not likely to be over supplied.

GENERAL MARSHALL has been so identified with General Armstrong and the Hampton school in Virginia that in our note in last week's issue the latter name slipped into one sentence where the former name was meant. We shall not regret the blunder if it becomes the occasion of any readers giving Mr. Bond's Indian school a second thought and acting thereupon.

A CONTRIBUTOR in *Our Best Words*, of July 31, devoted nearly three columns to a "Layman's Reply to Jenkin Ll. Jones". We are sorry that we are unable to accept the blame for the article in question, because it does not come within our ability to claim the credit for so clear, so fair and so religious an article. We did not write it! If the writer had *read* it to the end he would have discovered his mistake and aimed his guns in another direction, and if he had *seen* to the end of it he had would perhaps not have fired his gun at anybody, for he would have found a friend where he supposed a foe lurked, a fellow-worshiper instead of an unbeliever or heretic.

OUR columns, like those of most other journals which have a cause to work for, are too small to print all contributions sent, and like other editors we are compelled to exercise the right of selection and rejection. The controversial matter offered us during the last two months would require a very large paper to print it. Ours is a very small paper, but we rejected quite as much matter on the one side

as on the other. A contributor thinks us unjust because we have rejected a reply to a sermon recently printed in these columns, although we offered him the same privilege that we gave the offending preacher, namely, to allow him the four extra pages of our "Church-door Pulpit" department for \$15.00, furnishing him with three hundred extra copies of the paper for distribution. This is the way the society to which the offending sermon was first preached secured its publication, and this method is open to any society or preacher that will offer us matter of becoming merit and dignity. We are sorry UNITY is small and poor, but we can't help it.

EVERY great revival in religion starts in and is a revival in morals. Luther revolutionized the thinking of one-third of Europe on religious questions because he tried to reform the morals of his time. Wesley founded a great religious movement because he tried to make ethical and earnest the lives of those within existing organizations. George Fox drew men out of the conventional churches because he drew them into the realities of living. Channing's theology was incidental to his splendid moral insight and humanitarian ideas. Theodore Parker's heresy largely sprung from his hatred of slavery and his determination to make men nobly free. So we look for a new tide of life into our Unitarian churches with this fresh emphasis of its moral purposes, this frank and heroic acknowledgment that righteousness, love and truth are the central things in the religious life as they are the fundamental elements in all worthy thought of God. When the "Gospel of Jesus" receives afresh the interpretation and emphasis that the Sermon on the Mount gives to it, men will again leave all else and cling to it. When our churches take righteousness as their great God-given word, they will tax their strength, faculties and pocket-books as they have never done before for the purpose of filling men's hearts with love, with purity, and with truth. Then will come unexpected resources to help renew the world in the image of the heavenly kingdom. Then our preachers will refuse to *discuss* theological subtleties, because all their time and strength will be necessary to *work* for the ideals of love. Come, then, spirit of prophecy, into our churches, teaching us that "love of God is love of good". Let us dare and do more for righteousness, and the love of God will abide more permanently with us.

IF any of our readers have imagined that recent discussions among western Unitarians have sprung out of some serious degeneracy in the western Unitarian churches, working a decline of piety or a lessening of theistic faith or practical Christian helpfulness, we earnestly commend to their perusal the *Christian Register* of July 29, which contains ten columns of evidence gathered by the editor from active and representative lay and ministerial workers in the western field. Eighteen answers, twelve from ministers, six from laymen, are published in that issue, and others are promised. With but one exception all unite in testifying to a growth in spirituality. All agree that there is no decline in theistic faith, and all but two accept and approve that definition of the Unitarian movement recently given by Mr. Barrows, and which will be noted below. This search for facts should go on. It will do good, not only in reassur-



ing the anxious and in "confirming the feeble knees", but it will lead many to take account of spiritual stock, and to note whether, as individuals or as communities, we are growing in grace and in favor with God and man. We print entire Mr. Barrows's circular letter, and venture to suggest that as many of our western readers as have opinions either one way or another on this matter send their answers to S. J. Barrows, 141 Franklin street, Boston, not, of course, for publication, because there is a limit even to the capacious columns of the *Register*, but for the information of the editor, who is so earnestly and impartially studying our western field through the perspective of a thousand miles. Meanwhile send six cents for a copy of the *Register* for July 29, or what is much better, send \$3.00 and receive one of the most excellent home papers published in America for the year.

I am desirous of obtaining a body of information which may throw light on the present condition of Unitarianism and its tendencies in the West. I therefore address this circular to leading ministers and laymen, asking their opinions concerning the localities with which they are familiar. Will you kindly oblige me by answering the following questions relating to your own immediate field of work or observation?

1. Is there any decline in theistic belief among Unitarians, or are the realities involved in the idea of God, in whatever way they may be expressed, held as strongly as ever?
2. Is there any tendency to disown the moral force or the spiritual truth which Unitarianism has received from its Christian heritage, or from Jesus Christ as a religious teacher?
3. Is there any decline in the devotional spirit in our churches? If so, is this more marked among Unitarians than among other denominations?
4. Is the tendency of Unitarianism positive and constructive in its relation to the development of character?
5. Is the work of Unitarian churches more practical and more educational or less so than formerly?
6. A short time ago the following statement of the present implication of the Unitarian name was made by the *Christian Register*: "Unitarianism is that free and progressive development of historic Christianity which aspires to be synonymous with universal ethics and universal religion." Without regarding this as an authoritative definition, do you consider it as a fair statement or description of the import of the Unitarian name?

Will you be kind enough to return answers to these questions as early and as succinctly as possible, with permission to publish the same if we should desire to do so? Yours very truly,

S. J. BARROWS.

### REFLECTIONS.

It is one of the glories of this age that it makes all questions religious and refuses to consider that a "religion", so-called, which has no place for the highest consideration of great social evils, has any place in future history. The inspiration to social reform is the moral faculty whose relation to the universal divinities is that of partnership.

ALL beautiful negation contains a sweet element of invitation. We disclaim the bad, not that we think the disclaimer a finality, but that it includes an indorsement of the good. Thus it is that the idea of hell supposes a delusion and a disunion—evil as an end, instead of an obstacle or a temporary instrument. We cannot believe in ultimate good unless we assume its infinite inclusiveness. The highest negation fulfills the grandest affirmation.

If all men, those who call themselves liberal as well as those who remain in the orthodox sects, would for the moment depersonalize themselves, it is likely the word "infidel" would rarely be used in doctrinal opprobrium. If we stop to think ourselves Hindoo, Chinese, Turkish, Persian—and that always generously and not dogmatically—we can realize that "infidel" has none but local meaning. And local color it becomes us not to exaggerate into undue importance. Many terms made cruel by mistaken usage can be similarly defined.

PRESIDENT CHASE, of Haverford College, attributes to Gladstone the statement that "there are ten times as many atheists and agnostics in Oxford today as there were when I was a student, but on the other hand there are twenty times

as many persons in the university who are devout and earnest seekers after truth." It is entirely possible that Gladstone's interpretation of "truth" narrows his vision when he comes to estimate the faith of those to whom his figures "agnostic" and "atheist" are applied. It is not to be supposed that an agnostic lacks devoutness or earnestness merely by reason of the faith that is in him. The constancy of men to the inner light is not a thing to be despised when it comes in guises unfamiliar or disagreeable. That all the seekers who are not "agnostics" or "atheists" are absolutely just in motive and achievement, is an implied claim which has no justification in fact. The spirit is measured by some method more inclusive.

YEARS ago a Southern representative in Congress threatened, in the heat of debate, that if certain proposed events did not come to pass, the powers that be would "wipe the public debt out as with a sponge". There is a good measure of this summary spirit present in the minds of men who suppose that divinity is banished from the constitution of the universe because certain theories of order and love which they have elaborated are here and there contradicted by inherent facts. May it not be that the flowers blossom by some other rule than that we conceive to be necessary?

THERE seem to be two schools of anarchists in this country—the one physical and coercive and the other mental and voluntary. The former illustrated its methods in Chicago, the latter by protesting against that illustration. The peace anarchists, as we comprehend them, are a contradiction to their name; the war-anarchists are a shame to their principles. It is obvious that the ideal of a time when government shall be wholly unnecessary is a noble one; it is equally obvious that that halcyon day so conceived is not this day. But in any case, it is but just to discriminate between the men who disclosed their barbarism in Chicago and those who, though named in common with them, are not with them in fact.

H. L. T.

### SEA OR MOUNTAIN?

In these vacation days the seekers after rest and spiritual renewal find themselves perplexed with the rival attractions of hill-slope and water-side. Will the mountain or the sea be sought? Will it be land or water? Leaving the sanitary question for the doctors to decide, the mental tonic, the spiritual help, seems to us to be found more largely on the mountain side. The sea brings dreams; but the mountain brings ideals. Frequenters of the sea shore sleep or gather in numbers to gossip, to banter and to deal in small talk; while those who climb the uplands are thrilled, inspired. The sea with its cold upheavals speaks to the mind of what Doctor Hedge aptly terms the "Retreating God", the deity that is shrouded within the sweep of unrelenting law, that works through cosmic forces, that is still formulating a growing universe. But it is a deity that evades the grasp of the human heart. The sea speaks of the relentless God, whose waves strike with equal ferocity against the rugged rock, the sloping sand or the reeling side of the human-freighted ship. Its tones are ominous, whether they be the booming of the waves in the mouths of unexplored caves or the swish of the surf on the sandy beach. The prevailing sounds of the sea seem those best fitted as accompaniments to the pitiful prayers of frightened women on tempest-tossed ships. Too many of the prayers inspired by the sea are those of terror rather than of love; their accents are those of desperation rather than of trust, of petition rather than of aspiration. Even in its more gentle and beautiful moods the sea seems sublimely indifferent to the human. The life that teems in it is chained within the lower orders of the animal kingdom. Its inhabitants have small brains, cold blood and sluggish pulse. From jelly-fish to whale each ruthlessly lives by destroying that which is beneath it or within its power,



The stories of the sea are seasoned with blood. The legends of the sea-kings yield no King Arthur, the ideal knight, the gentle hero, the champion of the poor and the guardian of woman's honor.

The sea is a Calvinist, enforcing the doctrine of the divine decrees and the helplessness of the mortal. It suggests the "flood of years" beneath whose resistless tides generations sink. It speaks of the finiteness of man and the helplessness of the mortal. This lesson has a gospel office. This sermon of the sea is far from being obsolete. It is needed more than ever to allay the feverish impatience of our modern life, to rebuke our petulant haste for success, to shame our narrow schemes for selfish ends. A few days of solitary reflection by the sea shore ought to cure the worst case of that which Emerson calls "the blight of our modern civilization, the goitre of egotism". The sea brings to the mourner the stern but real consolation of the stoic. It teaches him on bended knee to kiss the hem of the garments of the awful but sweet inevitable, and straightway the tears are staid. The hard bed in the long run is the easiest to lie upon. The sea teaches us that there is too much effort made in our modern life to cushion the world. It preaches the sublime relentlessness of the universe.

But on the highlands the seeking soul finds the "advancing God", to borrow another suggestive phrase from Doctor Hedge, the God that overshadows the heart of man with brooding love, that speaks to the feeble child and invites the shrinking soul into divine fellowship. If the great Neptune of the sea is a remote and forbidding deity, the Jupiter on Mount Olympus is the "All-Father". This besetting God of the hills reveals himself in the infinitely little as in the infinitely great. He disclosed his glory to Robert Burns in the "wee, modest, crimson-tippit flower" of the mountain daisy, to Wordsworth in the "pink-eyed pimpernel". His song was in that of the skylark that thrilled the heart of Shelley; Emerson touched the hem of his garment in the shy rhodora, and he was a revealed glory to Bryant in the fringed gentian. The mother must croon her cradle song more cheerfully and confidently under the shadow of the hill than upon a rock-bound beach, and we would think that lovers' confidences would be more sacred under branching elms than on ship-board. Away up on the giddy sides of the Andes, standing where thoughtful man probably never stood before, Von Humboldt found the violet in bloom, smiling its sweetness in the face of the infinite God alone. In that touch of mountain beauty, flower and man found themselves linked in a holy fraternity. The Alpine climber recognizes in the edelweiss that fringes the line of perpetual snow a fellow-laborer in the work of clothing the world with beauty. On mountain top there is that which whispers to man that he is nobler than mountain and greater than star, because he can measure the one and weigh the other; he can detect the deviations of the most vagrant planet and anticipate the arrival of the most wayward comet. The breath of the uplands brings to man the assurance that he is mightier than the sea itself. It gives him courage to meet its terrors and disarm its dangers. It enables him to make of the waves that are hungry for his body the highway for his tenderest charities and most world-inclusive loves. From mountain heights if from no other place the most timid soul dares whisper some name for the infinite God and to say in some phrase, "The sea is his and so also is the dry land." The lesson of the mountain is necessary to complete the teachings of the sea. Together they justify the boldness of the psalmist who linked in one sentence the swinging planet and the sobbing mortal. "He numbereth the stars, he calleth them all by name", and "he healeth the broken in heart."

No congress, nor mob, nor guillotine, nor fire, nor all together, can avail to cut out, burn, or destroy the offence of superiority in persons. The superiority in him is inferiority in me.—Emerson.

## Contributed Articles.

### SHADOWS.

Now growing shadows creep into the east,  
Ascend the skies and whisper, "Night doth reign".  
No vestige of that splendor doth remain  
Which lately filled the West, as high piled feast  
Of King Hesperian, or the store released  
Of bursting coffers showering golden gain;  
Winds, mediæval darkness, storms of rain,  
Crowd thick around the land and nature's priest.

And yet the poet laughs and breasts the night  
With hopeful heart, as if some morn of May  
Were all about him throned in beauty bright.  
Small difference is the hour to him,—or day,  
Or night, or storm, or shine, his soul's true light  
Unwavering burns, nor guides his feet astray.

FORT DODGE, IOWA.

CHARLES G. BLANDEN.

### A QUAKER TESTIMONY.

To the Editor of UNITY:

Sixty years ago the Society of Friends in America divided upon statements of belief or doctrines. Many on either side hated each other. With these the law of love, the distinguishing doctrine of Jesus, was discarded, and a fierce war of words as to his person was waged for a long time. The Hicksite or liberal wing did not insist upon opinions but urged right living or righteousness, and are practically undivided today. The orthodox portion has divided many times and one of those factions has so exalted the authority of a book as to have ignored the fundamental principle of the founders of the sect.

The writer of this is a member of the liberal wing of the Friends, though, having been a reader of Unitarian literature more than fifty years, is in sympathy with liberal progressive thought wherever it is manifest. With joy I congratulate those members of the Western Conference, who, true to the genius of the great reformers of the past, from the age of Jesus down to the Messiahs of our own day, and willing to discard "the traditions of the Elders", cling nobly to the divinest of all forces—the grandest of all laws and yet the most simple—the law of love. On this basis the Western Conference could work together in the development and spread of the kingdom of God on earth. Love, righteousness and truth (if I may invert your motto) is a basis broad enough to include the world. On this there could be unity, but if a basis of opinions about God or Jesus Christ is insisted upon first, it will be a basis as shifting as sand. As we grow in truth our conceptions of God will enlarge and thus the God of science and truth today is infinitely beyond the God of the Jews of old, or the God of orthodoxy of today.

The founders of the Society of Friends were scarcely in their graves before tradition asserted itself and the desire to show the world that they did not differ so widely after all from the respectability of that period. Hence declarations of belief were urged and in due time accepted.

It has been many times shown that while the unity of opinion may be the bond of a party, "the unity of the spirit is the bond of peace". The history of the Society of Friends shows this, for while those who insisted upon a theological basis have divided and sub-divided, the liberal party has remained intact except in a very few cases on the subject of slavery years ago.

That the Western Conference may seek more ardently than ever for the baptism of love divine, and in that spirit pursue its calling, is the earnest desire of the writer of this communication. Your noble adherence to a sacred calling is so independent, that methinks the motto of Lucretia Mott is also yours, "Truth for Authority—not Authority



for Truth". Press on, not confined by the limitations of the past or even the limitations of Jesus, but, adopting his spirit, realize what he said—"Verily, Verily I say unto you, the works that I do ye shall do also, and greater works than these shall ye do", and remember that other event in his brief career in which certain people were doing great works, but "who do not follow us" and therefore should be rebuked, but the answer came, "Rebuke them not."

More recently one who still lives said:

"What matter, I or they?  
Mine or another's day,  
So the right word be said  
And life the sweeter made."

While you may have to say to defection, Will ye also go away? there is consolation in the fact that it has been said before and by one of the noblest reformers that ever blessed the earth.

The writer has longed for many years to see organized effort on the simple basis of the Western Conference. On such a basis there must be harmony—eighteen hundred years of theological warfare should convince us that a basis upon opinion is fickle indeed, while the unity of oneness of spirit is perpetual.

UNITY, always a live paper, is better than ever, and long may the wine of the kingdom sparkle in its columns. Through good and evil report may it press on "to the prize of the high calling of God" so abundantly manifested in Jesus.

The writer well remembers those stirring days in the life of Theodore Parker, when the "saints" in Massachusetts and elsewhere denied him fellowship, and now what do we behold, the publication of his works by the Unitarian Association. Thus, history will abundantly vindicate the wisdom of your adherence to a noble motto, while you accelerate that approaching day "wherein righteousness (not theology) shall cover the earth as waters cover the sea."

T. F. S.

UNIONVILLE, CHESTER CO., PA., July 19.

### THE ST. PAUL CONFERENCE OF CHARITIES.

"One holy church, one army strong,  
One steadfast high intent,  
One working band, one harvest song,  
One King Omnipotent."

It does one good to see so beautiful an illustration of the broadening spirit of the age. Here were Protestant and Catholic, Jew and Radical, all enlisted under one banner, working for the salvation of their fellow men; not salvation which must come through acceptance of any grim belief, but through every helpful and reformatory influence which can be brought to bear to relieve and uplift the distressed and fallen. Each recognized the truth that it is the greatest charity to strike at the root, and remove as far as possible the first cause of the evil which they seek to remedy. On this point Bishop Ireland never failed to put in an earnest word on the temperance question; and that second truth, that no reformatory measure can produce permanent good unless it ministers not only to the outward, but touches the inward life, and arouses the good with a strength of purpose to do. In all their pleas for man's reformation they expressed their faith, not in man's depravity, but in the innate good in man. Although blackened and hidden for a time, yet the germ was there, and if proper measures were taken to cultivate it, we would see it grow. Again, it was the humanity of Christ, his work among men, which they dwelt upon. So when creed walls shall have fallen will His humanity live on, inspiring men to kindly deeds and higher lives. I also noticed how often was emphasized the thought of the fatherhood of God and brotherhood of man. On this ground they placed our duties toward all—on the sacred relationship which should exist between the whole human family. When this thought fully possesses the souls of men, then will all wrongs be righted. Surely "this old

world is growing brighter". I think this Conference will prove a very helpful one. With us I know measures are already being taken toward improvements in some of our charitable and reformatory institutions. E. M. C.

### HISTORIC UNITARIANISM IN THE WEST.

[Compiled largely from the Conference Records.]

#### II. ITS DOCTRINAL GROWTH AND FELLOWSHIP.

(Continued from p. 299.)

[1870.] Mr. Mayo's essay on "The Vocation of the Western Unitarian Church" elicited a discussion that eventually led to the creed question. Robert Collyer advocated a statement, or creed, but wanted it "stamped like a railroad ticket, 'good for this day only.' If we can get a great body of intelligent men and women to unite in such a plan, honestly, sweetly, freely and friendly, if we can present this thing to the inquiring mind as the statement of five hundred intelligent Unitarians, it will have a great deal more weight than the statement of a single individual; but if anyone don't want to unite in this, it shall not make a shadow of difference in our fellowship." Mr. Shorey thought that Unitarianism will have seen its best days when it accepts, without question, any opinion of any five hundred minds. When one ceases to investigate for himself, he has abandoned the Unitarian principle. Mr. Mellen believed that authorized statements of faith are likely to result in creeds and become tests of fellowship, and cited the history of the Universalist body to-day as an illustration. Mr. Babcock advocated the largest liberty for the mind and soul of man.

Thus the doctrinal problem gradually became, as it inevitably must, not a question of *faith* but a question of *fellowship*. We cannot build any bulwark or shield for our own defence, without restricting our scope; we necessarily pen ourselves in, and others out,—others who, like ourselves, are searching for truth and need our aid and encouragement in their endeavors for the higher life, as we need their aid in ours. There is unquestionably a great convenience in a terse statement of one's convictions, a "banner word" around which to rally, but it is vastly nobler to rally round a great principle. An intense longing for infinite truth will lift the soul as no statement of finite conclusions possibly can. No one can formulate his religion and serve it up for another's use, or store it for his own future need, any more than he can bottle summer sunshine for winter comfort. As soon as a conviction crystallizes into a dogma, it is a dead thing. Stronger and stronger year by year grew the feeling of brotherly love and fraternal interest, and with the enlargement of hearts and minds came a breadth of fellowship to correspond. We find among the resolutions of 1873 the following:

[1873.] "Resolved, That we heartily welcome to our fellowship those brethren who represent here Independent Liberal churches, Christian Union churches, and other religious associations not connected with our organizations."

"Resolved, That the chair appoint a committee of two to confer with these brethren and to extend to them our sympathy, and to seek possible methods of co-operation in the great work of Liberal Christianity."

A resolution was also offered and adopted by the Conference, "That no minister of stained moral record will, under any circumstances, be sustained by this Conference in any portion of its missionary field."

[1874.] M. J. Savage spoke of his work, "Christianity, the Science of Manhood", written while he was yet in an Orthodox pulpit, and approved by leading Orthodox papers as well as by *The Index*, which recognized in it essentially the position of Theodore Parker, for which Parker was ostracised by Boston Unitarians in his time. "This", said Mr. Savage, "shows the onward drift of thought to-day. Let us take truth wherever found, inside and outside of Christianity. We stand for the best we can get to-day. We take no bonds, and we give no pledges for to-morrow's beliefs." To which the Conference listened with approval.



[1875.] This Conference opened with a sermon by Rev. J. C. Learned, strong, earnest, thoughtful and candid, on "Poetic and Prosiac Theology". In closing he deplored an apparent tendency in the denomination to limit its thought and sympathy by names and definitions. The following day an essay, clear and incisive, was read by H. M. Simmons, on "Church Symbolism, or Worthy and Unworthy Methods", tracing the origin and growth of symbolism as a genuine expression of religious feeling until it degenerates into conventionalism and loses its spirituality. The best symbolism is that of a divine life followed into service and duty. And the Conference fairly bristled with interest and enthusiasm. Later the Business Committee (Revs. T. B. Forbush, J. C. Learned and C. W. Wendte) reported the following resolutions: "A cordial greeting to the A. U. A. on its fiftieth anniversary, and a hearty recognition of its earnest and efficient aid in furthering the interests of Liberal Christianity throughout the land."

"To the Free Religious Association our hearty sympathy with its endeavors to promote truth and religious liberty."

A resolution against the erasure of the name of W. J. Potter from the A. U. A. Year Book had been sent by Dr. Eliot, of St. Louis, to the A. U. A. prior to their annual meeting in '74, but had been neglected by them. The resolution, while recognizing the Christian basis of the denomination, protested against excluding from the Year Book the name of any pastor in our denomination. This resolution, somewhat amended, was now submitted to the Western Conference, but on motion of Robert Collyer was referred back to the committee. He deemed it inconsistent with the dignity of the Western Unitarian Conference to act on resolutions other than its own. (Dr. Eliot having withdrawn from the Conference eighteen years before.) Mr. Collyer thought that a series of resolutions, kind and cordial, gentle but determined, should be drawn up, to go down to Boston with a force that would be understood as meaning business (private protests like Dr. Eliot's had been sent time and again with like result) to the effect that Potter's name ought to be put back on the Year Book. The electric thrill of his earnestness, the large-hearted breadth of his position, in such perfect harmony with the spirit of the Conference, came like a voice from Sinai, and the resolution passed with an emphasis that did go down to Boston. Of course Boston missed the electric flash, hearing only the rolling thunder which stirred up things at 7 Tremont place like a mild earthquake. Said a conservative Eastern lady, who was at the Conference, to me in the autumn, "I thought the Conference took a noble stand and that Mr. Collyer was just glorious, until I got home and found how indignant they all were. I can't tell you how surprised I was when they repeated it to me,—it didn't sound the same; but I am sure they would have felt as I did, had they been there and seen the kindly fervor animating those men who were protesting for open fellowship." You cannot put into a resolution the tender earnestness, the dignified determination, the feeling voices and glowing faces of the resolvers any more than you can put into the infant's photograph the pretty baby ways and fascinating, winsome wiles of that precious bit of humanity. So, shorn and cold, the following resolutions reached the headquarters at Boston:

"Whereas fidelity to duty, not accuracy of belief, has been from the first among us an essential test of the Christian character; and

"Whereas we seem in danger of losing sight of this fundamental principle through the influence of ecclesiastical agencies;

"Resolved, I. That we deprecate and deplore the action of the American Unitarian Association in its efforts to limit the fellowship of the Unitarian body by practically defining the word "Christian" so as to make it a dogmatic shibboleth instead of a symbol of righteousness.

"Resolved, II. That we protest against the erasure of names from the accredited list of Unitarian ministers until (1) the minister himself shall request such action, or (2) shall have joined some sect or communion which denies us

ecclesiastical fellowship, or (3) is adjudged guilty of immorality.

"Resolved, III. That the removal of the name of Rev. William J. Potter from the Year Book of the Association was, in our judgment, a departure from Congregational and Unitarian principles which can only be rectified by its restoration."

These were adopted by a unanimous rising vote.

The following resolution defining Conference fellowship was then offered and most heartily adopted.

Whereas, We feel the need of rallying liberal minds of the west around a common centre, therefore

"Resolved, that the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the Kingdom of God."

And here the matter of doctrine and fellowship rested for the next ten years, only cropping out slightly now and then in an essay or discussion. The Conference was too earnestly engaged in the work of carrying the gospel of "Liberty, Light and Love" to the hungry hearts and responsive souls waiting for it all over this broad west; and now that the Conference doors were fairly open to every son and daughter of God who desired its fellowship, its helpfulness, or to help it, its religious zeal and enthusiasm increased its aggressive activity. The next ten years were years of almost unalloyed labor and love and love of labor for the gospel of "Peace on earth and goodwill to men."

[1882.] The Cleveland Conference of '82 was a memorable one in its annals, as it then became an incorporated body. The Committee on Work—Revs. John Snyder, T. B. Forbush, W. C. Gannett, J. T. Sunderland, Brooke Herford, G. E. Gordon and Mr. M. B. Hull—presented the scheme of incorporation. The article which defined the particular business and object for which the corporation was formed came before the Conference in a majority and minority report.

*Majority Report*:—"The particular business and object of the Western Unitarian Conference shall be the transaction of business pertaining to the general interests of the societies connected with the Conference and the promotion of rational religion."

*Minority Report*:—"The particular business and object of the Western Conference shall be the transaction of business pertaining to the general interests of the societies connected with the Conference, and the advancement of the cause of intelligence, freedom, reverence, fellowship, character and helpfulness in religion."

The majority report was advocated by Revs. Herford, Sunderland, Crooker, Gordon, Wendte, Effinger, Cutter and Lusk. The minority by Revs. Gannett, Hosmer, Learned, J. Ll. Jones, Mann, C. J. K. Jones, Snyder, Fisher and Mr. Crosby. The majority report was adopted after an amendment, putting the Conference on a purely business basis.

*Report adopted*:—"The particular business and object of the Western Unitarian Conference shall be the transaction of business pertaining to the general interest of the societies connected with the Conference."

It was moved by Rev. J. T. Sunderland, seconded by Rev. S. S. Hunting and passed, "that the Directors of the Conference be instructed to execute a seal for the Conference with the words 'Freedom, Fellowship and Character in Religion' engraved upon it as a Conference motto." This motto had been the UNITY badge from the first, and was a prolongation of the title of a book representing the Free Religious Association, "Freedom and Fellowship in Religion."

Rev. C. W. Wendte then introduced the following resolution, which passed:

"Resolved, That this twenty-eighth session of the W. U. Conference interprets Unitarian Christianity in no narrower sense than the cause of intelligence, freedom, reverence, fellowship, character and helpfulness in religion."



On motion of Rev. W. C. Gannett, who voted heartily for the resolution, this was reconsidered and laid on the table, because, as it was not unanimously passed, Mr. Gannett suggested that it would be right and wise to leave the Conference untrammelled by any definitions which were not the unanimous voice of the Conference.

And thus the Conference gradually and naturally grew from the day of small things and limited vision to larger issues and broader scope. It opened at a time when "our west" was not threaded by railroads as at present, and many a delegate or his missive went lumbering along in the old fashioned omnibus over uneven "plank roads", or rocking and rolling in the now obsolete "stage coach", or by river steamer or "by canal". It has literally "grown up with the country" in thought and aim, ever on the larger, "the liberal" side of the question, be it theologic, moral, social or physical, ever tending towards that Christianity which is Christlikeness,—out from "the Christianity of our fathers", so far as that still drew the line and built the fence that would exclude, on towards the broad, generous, inclusive religion of Jesus, the religion that can come down to publican and sinner with brotherly love, the "go and sin no more" gospel.

S. C. LL. J.

[To be continued.]

## Correspondence.

EDITOR OF UNITY:—In your issue of the 17th you do the First Unitarian Society of Keokuk this injustice:

"We have examined the records and find that during the last six years the Keokuk Society has contributed nothing to the treasury of the Western Conference and consequently is not responsible for the position of the Conference or in a situation where it can logically undertake to correct its mistakes," etc., etc.

This society holds the receipt of the treasurer of the Western Conference for dues for 1886, \$15.00, remitted personally by the writer, also for the dues of previous year, \$10.00, paid to the treasurer at St. Louis during the Conference there, by our delegate, Rev. R. Hassell. I have not examined the records back of these two years, but evidently your records are out of balance. Will you do us the favor to correct the misstatement as above shown?

Truly, CHAS. P. BIRGE.

We are glad to print the above correction. The records we examined were the published reports of the treasurer of the Western Unitarian Conference, in the annual conference number of UNITY, and we did not notice that in the last two years the treasurer's report does not itemize the societies, as the custom was in preceding years, hence our mistake. We hope the Keokuk society will continue to falsify any report that denies them the credit of having contributed to the funds of the W. U. C.

EDITORS.

## The Dove.

### A LETTER.

DEAR UNITY:—I want to tell your little girls and boys about some of the things that I enjoy. There is a very large grape vine at our door which is all the time covered with bees. They buzz away merrily, as they are gathering honey from the blossoms. We are glad the bees get some good from them, for they never grow into fruit; mamma says it is a very old grape vine which has stood there a great many years, giving shade, flowers and fragrance for us, and honey for the bees; so we like it for that, if it does not give us grapes.

There are three little bird-homes near us. We watched the papa and mamma build their nest, and then the mamma bird laid some eggs and sat on them for many days. She liked to do it, for the papa bird came often to see her and sometimes he would guard the eggs while she flew away

into the sunshine. They have little birds now, who chirrup gladly when they see the papa and mamma. When they are hungry they call loudly, and I love to watch them take the worms and food from their papa and mamma.

There is a big squirrel in our tree and the hair is off her tail. She looks rough, but she is very kind to her little squirrel, who is very pretty with its bushy tail and soft, shiny coat. They are not afraid of us, but will come up to us when we speak to them. They and the robins live in the same tree, and they make us laugh very often. The robins are very quiet through the day, but they wake us up between four and five in the morning.

Then in the back yard we have some little chickens we like to feed; they are always hungry and full of life! Jerry, our cat, who likes to catch birds, does not touch any of them, and I do not think he catches as many birds as he did before UNITY talked so much about killing them! Jerry is a kind cat; there was a poor old yellow cat that some people left in a house when they moved away from it; he looked forlorn and hungry, and was cross to Jerry, but mamma gave him something to eat. He does not come sneaking around now, but walks over every morning in a friendly way, as if to say, I have come for my milk, and he and Jerry like each other.

Then I have some little forget-me-nots that look up at me with their blue eyes when I water them; and we have daisies and pansies. We sometimes make little bouquets and send them to people we love.

Don't you think I have a great many things to enjoy?

MAGGINEL.

### A PARABLE.

"Dipper, basin and cup—

I am tired of giving!

None are so free as I

In the land of the living.

"Little brown leaves, fly near.

Make me a gate,

That I cannot pass to the road

Where the people wait."

The singing brook ran not now

To the road as of yore;

The water spread in a sheet

On the meadow floor.

The clover cried out alarmed:

"Little brook, nay, nay!

If the sweet red clover be drowned

Whence comes the hay?"

The sun shone hot on the pool;

Vile things were bred

With many a squirming tail

And noisome head.

And the children at their play

Grew tired and weak;

The fever-flower bloomed red

On either cheek.

And the brook itself was lost

When tired of giving—

To carry the fountain's wealth

Was its way of living.

—Mrs. M. F. Butts, in *Wide Awake*

OUR lives are mosaic; your own has been placed  
In a vacancy no other life could have graced.  
Fill it well,—thus will grow the harmonious whole,  
The brilliant design one stroke nearer the goal.

M. H. W. W.

A PRIMARY scholar announced a short time ago, with joyful assurance, that *she* knew how many classes there were in most colleges: "First, there's the Senior class, second the Juniper, third the Sothmore, and fourth the Refreshment class."



## TWENTY-FIVE SONGS.

With the help of friends we hope to print in the fall a leaflet of twenty or thirty songs, in which well-known tunes of the "Sankey & Moody" order shall be set to singing our thoughts and faiths. Not a few wide-circling hymn tunes have been echoes and adaptations caught from unchurched music. It was a Wesley, was it not? who asked, "Why should the Devil have all the good tunes?" and proceeded to convert some of them. Much more, why should not we borrow from friends the swing, the lilt, the pleading rhythm which they have found heart-stirring? "Who among us will use them?" Now and then a Grove or Conference meeting; now and then a Unity Club, while waiting for late comers; now and then a Sunday-school; now and then the summer picnic; oftener than now and then, perhaps, the group clustering about the home piano.

To invite criticism and help from all around the circle we print here a first instalment, to be followed later by others. Send in (to UNITY office) suggestions about words or music. Criticise without fear. Give *your* list of twenty-five preferred tunes, which must also be well-known. Direct us to noble words for given tunes and try your own hand at the words,—graciously trusting those in charge as a jury of final decision.

E. E. M.

W. C. G.

In indicating tunes for the hymns below, the abbreviation "G. H." has been used for the large Moody & Sankey collection of Gospel Hymns, four parts bound in one volume. Extra copies of this page of hymns will be supplied at \$1.00 per hundred, postpaid, by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

**The Lord of All.**

Tune, "Coronation," in G. H., 101.

Sing forth his high, eternal name  
Who holds all powers in thrall,  
Through endless ages still the same,—  
The mighty Lord of all.

His goodness, strong and measureless,  
Upholds us lest we fall;  
His hand is still outstretched to bless,—  
The loving Lord of all.

His perfect law sets metes and bounds,  
Our strong defence and wall;  
His providence our life surrounds,—  
The saving Lord of all.

He every thought and every deed  
Doth to his judgment call.  
Oh, may our hearts obedient heed  
The righteous Lord of all.

When, turning from forbidden ways,  
Low at his feet we fall,  
His strong and tender arms upraise,—  
The pardoning Lord of all.

Unwearied he is working still,  
Unspent his blessings fall,—  
Almighty, Loving, Righteous One,  
The only Lord of all.

SAMUEL LONGFELLOW.

**Love Makes Life.**

Tune, "Hold The Fort," in G. H., 14.

Not a life so mean or lowly  
But, if love is there,  
Both ingrowing and outflowing,  
May be strong and fair.

Chorus: Love for every unloved creature,  
Lonely, poor or small;  
Christ was born to show how truly  
Love makes life for all.

Not a life so high in station  
But without love's breath,—  
Neither giving nor receiving,—  
Droops and fails in death.

Love by love alone is ripened;  
Hearts through it grow true;  
Life is bounded, filled and rounded  
By its power to do.

Having love, be sure to give it;  
Give it, having not;  
For in living through our giving  
Share we Christ's own lot.

E. T. L.

**What I Live For.**

Tune, "The Sunday-School Army," in "Sunny Side," p. 72.

I live for those who love me,  
For those who hold me true,  
For heaven that smiles above me  
And waits my helping too;  
For all human ties that bind me,  
For the bright hopes failed behind me,  
And the good that I can do,

Chorus: For the cause that lacks assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
And the good that I can do.

I live to hold communion  
With all that is divine,  
To feel there is a union  
Between God's will and mine;  
For the task that God assigned me  
In the place where it shall find me,  
And the good that I can do.

I live to hail the season,  
By noble hearts foretold,  
When men shall live by reason,  
And not alone for gold;  
When, man to man united,  
Every wrong thing shall be righted,  
The earth an Eden old.

DR. BANGS, altered.

**The Old, Old Story.**

Tune, "Tell me the Old, Old Story," in G. H., 37.

Tell me the old, old story  
Of unseen things above,  
Of heavenly grace and glory,  
Of heavenly power and love.  
Weary and weak, I've wandered  
O'er dry and barren sand;  
Oh! show me the royal highway  
That leads to the better land.

Chorus: Tell me the old, old story  
Of heavenly grace and glory;  
Tell me the old, old story  
Of heavenly power and love.

Show me the living pastures  
Where the flocks of God are fed,  
Show me the faithful Shepherd  
By whom each lamb is led.  
Will he forsake the straying,  
Or spurn the weak and small?  
Oh! sure his fold and heart-room  
Are large enough for all.

Chorus: Tell me the old, old story.

Listen, O weary wanderer,  
To the still small voice within,  
'Twill show the way thou seekest,  
And lead thee out of sin.  
For He who spake in Jesus  
And all the saints of old,  
Is the ever-present Shepherd  
Who calls thee to his fold.

Chorus: God, within and o'er thee,  
The God of grace and glory,  
Tells thee his own story  
Of heavenly power and love.

CHARLES G. AMES.

**Tell Me the Old, Old Story.**

Tune of same name, in G. H., 37.

Tell me the old, old story to lift my heart  
above,  
Of Jesus and his glory, of Jesus and his love;

Tell me the story simply, as to a little child,  
For I am weak and wayward and oft am sin-  
defiled.

Chorus: Tell me the old, old story; tell me the  
old old story;  
Tell me the old, old story of Jesus  
and his love.

Tell me the story softly with earnest tones and  
grave,  
That I, like him, may struggle for all that's  
high and brave;  
Tell me the story, tell it to shame me from  
the fear  
That God's own truth and beauty can ever  
cost too dear.

Tell me the story slowly the world has heard  
so long,  
As fresh today as ever to save a heart from  
wrong;  
Tell it in noble measures, tell it to every soul,  
Tell us the old, old story, and it shall make  
us whole.

Altered.

**I Love to Tell the Story.**

Tune of same name, in G. H., 39.

I love to tell the story—it lifts my heart above—  
Of Jesus and his glory, of Jesus and his love;  
I love to tell the story, because I know how  
true  
It helps me in my struggles and quickens me  
anew.

Chorus: I love to tell the story of Manhood  
in its glory,  
To tell the old, old story of Jesus and  
his love.

I love to tell the story; more wonderful it  
seems  
Than all our mythic fancies and all our golden  
dreams.  
I love to tell that story of dauntless sacrifice,  
Where one man serves God simply, and one  
for all men dies.

I love to tell the story; it stirs one to repeat  
What seems each time we tell it more mar-  
vellously sweet.  
I love to tell the story the better yet to learn  
How perfect self-forgetting will God's high  
heaven earn.

I love to sing the story, for they who know it  
best  
Are those who with him labor for the weary  
and oppressed;  
And ever down the ages we hear their swell-  
ing song,—  
'Tis but the old, old story the world has loved  
so long.

Chorus: O let us sing the story of Manhood  
in its glory—  
Yes, sing the old, old story of Jesus and  
his love.

Altered.



## UNITY AND THE UNIVERSITY.

Editors, Jenkin Lloyd Jones, David Utter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John E. Effinger, Charles Douglas, Judson Fisher, Edwin R. Champlin, Horace L. Traubel, Celia P. Woolley, Emma Endicott Marean, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

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### Notes from the Field.

**Cooksville.**—Messrs. Loomis, Blake and Jones reached here Thursday night and were welcomed and ice-creamed by a houseful at the residence of Mr. and Mrs. Savage, the hostess's name being familiar to UNITY readers. Friday night Mr. Blake preached in the little Union chapel and Mr. Loomis exhorted. Saturday morning we went to the grove. Mr. Jones preached and the other brethren exhorted. As a year ago, the services brought rain, which drove all parties into a neighboring house for the picnic dinner. In the afternoon the rain drove us to the church and Mr. Loomis led the preaching. Saturday evening there was a praise and conference meeting led by Mr. Jones. Sunday morning preaching by Mr. Jones, and Sunday evening by Mr. Blake; five meetings, three speakers each. The attendance was large, some of the listeners coming ten or twelve miles in their wagons. Monday morning found the preachers en route for their work and the farmers in the field again. But the moral, spiritual and social life of Cooksville was lifted, we trust, to higher levels, and the lives of those who partook in the meeting were consecrated evermore by holy memories.

**The Growth of Liberal Thought in the West.**—A newly found co-worker writes: I am not a member of any Unitarian congregation, but am in sympathy with the aim and spirit of Unitarianism. My opportunities for observation have been favorable. The general trend of religious thought is away from orthodoxy. During the last winter I preached before Presbyterian, Methodist and Disciple ministers on the falseness of the orthodox positions about the atonement and hell. I was listened to with earnestness, and there was visible none of the ancient spirit of alarm, as to heresy. There is a marked change in the tone of the preaching of the day. It is all toward liberality. There is little reference made to the peculiar doctrines of the sects. The preaching is largely practical in its character. For the past six months I have been preaching to mixed audiences of from two to three hundred. Some Soul Sleepers, Adventists, Dunkards, Universalists, Methodists, Presbyterians, Episcopalians, Congregationalists, Baptists, Disciples, etc. During this time I have asserted that the death of Christ did not affect God, but man, that the whole purpose of his sufferings was to influence man. I have preached that the heathen are not doomed to the eternal environment of fire and brimstone; that God is not the cause of death; that

the orthodox theory of future punishment is pagan and false; that the true bond of fellowship is character, and that man is a child of infinite capabilities; that evolution is the principle of the spiritual life; that God is our Father, in the fullest and holiest sense of the term, and that he alone is to be worshipped; that Christ is our elder brother, and that he is not "very and eternal God." I have been gladly heard. Only by two persons have I been criticised. One said that I was doing great harm by advocating spiritual evolution; the other was a nervous mother, who had buried three or four children, and had by a blind stretch of faith accepted the old error, that God took her children. She said that I preached the same doctrine that Ingersoll does. The signs are propitious; we are moving to higher and broader grounds.

MAPLETON, Kansas.

J. W. C.

**Emerson for Unity Club Work.**—The following is the programme prepared for the Emerson Club, in connection with Heber Newton's church in New York. The programme extends to fourteen evenings. Meetings every Monday night, beginning November 1st. Omitting the dates, we print it entire as an admirable suggestion in the direction which we know many of our Unity Clubs have been looking.

1. ESSAYS—NATURE. Vol. 1, pages 8 to 30 inclusive. (Being) *Nature, Commodity and Beauty.*  
POEMS—HAMATREYA, ODE TO BEAUTY, { Emerson.
2. ESSAYS—NATURE. Vol. 1, pages 31 to 51 inclusive. (Being) *Language and Discipline.*  
Poem to be Supplied.
3. ESSAYS—NATURE. Vol. 1, pages 52 to 69 inclusive. (Being) *Idealism and Spirit.*  
Poems to be Supplied.
4. ESSAYS—NATURE. Vol. 1, pages 70 to 80 inclusive. (Being) *Prospects.*  
POEMS—THE NAUTILUS, by O. W. Holmes.  
MAN, by George Herbert.
5. POEMS—WOOD NOTES, by Emerson.  
Also, SELECTIONS from Dr. Newton's "Sermon on Emerson."
6. ESSAYS—GREATNESS. Vol. 8, pages 285 to 303 inclusive.  
POEMS—THE FABLE.
7. ESSAYS—CLUBS. Vol. 7, pages 213 to 236 inclusive.  
POEMS—SELECTIONS from Cowper's "Conversation."
8. ESSAYS—QUOTATION AND ORIGINALITY. Vol. 8, pages 169 to 194 inclusive.
9. QUOTATIONS AND ORIGINALITY—By Members of the Club.
10. ESSAYS—SOCIAL AIMS. Vol. 8, pages 79 to 105 inclusive.  
No Poem.
11. ESSAYS—SOCIETY AND SOLITUDE. Vol. 7, pages 9 to 20 inclusive.  
POEM—THE TITMOUSE, by Emerson.
12. ESSAYS—CHARACTER. Vol. 1, pages 87 to 100 inclusive.  
Poem to be Supplied.
13. ESSAYS—CHARACTER. Vol. 3, pages 101 to 113 inclusive.  
POEM—THE NOBLY BORN.—In "Parnassus," page 518.
14. ESSAYS—SELF-RELIANCE. Vol. 2, pages 45 to 87.  
No Poem.

In connection with the essays and poetry, it is intended to read from Holmes's "Life of Emerson", the "Correspondence between Emerson and Carlyle", "The Genius and Character of Emerson", and any other essays or papers that are accessible to members of the club. Where poems are not selected, members are requested to suggest such as may be relevant to the subject of the evening, either from Emerson or some other author.

**The Charity Organization Society.**—One of the principal features of this society, which distinguishes it from any and every other charitable society, is that it is unlimited in its scope. No poor creature in distress is excluded by any rules or regulations from its care. Even the Relief and Aid Society, wide as is its scope, limits its beneficence to residents in temporary distress. Let us say in justice to it that this is because it believes only this class is susceptible of help by an organized society, and chronic cases are relieved by the County system of relief. The Charity Organization Society is now prepared to deal with "vagrant men" all day long. After six in the evening it has no way to treat them until its "Wayfarer's Lodge" is estab-

lished, which it is hoped will be next fall. Up to six daily the Central Office is open and any man coming to it will be carefully interviewed and some measure of help afforded. If willing to earn a meal or a lodging he will have it, and he will receive good advice as to securing permanent work.

Tickets referring to the office may be had gratuitously by application to room 4, 116 La Salle street, or by telephone 773.

**Dakota.**—Now that the press of conference and anniversary matter has passed, perhaps some one of your facile, pertinent pens may find time to write that Unity Mission tract which shall emphasize the importance of liberal thinkers becoming organized liberal workers for the greatest good of humanity, upon the basis of absolute principles, instead of remaining in isolation or mis-spending their time, influence and money upon institutions based on dogma. It is sad to think of fine talents and precious time expended in a contest about words and names when they are so greatly needed for the promotion of "Truth, Righteousness and Love" in the world. And now that the spirit of disaffection has been aroused here and there in our scattered ranks, who shall speak the harmonizing word—who can pour the oil upon the troubled waters? Let each do his best to this end without waiting for any great peacemaker. A. A. R.

**Calcutta.**—The *Indian Messenger* of June 20 reprints from UNITY a large portion of Mrs. Jones's article on the "Co-education of Husband and Wife". The same paper says: "There is practically little or no difference between the faith of many so-called Unitarian Christians and that of the Brahmo Somaj. The Unitarian definition of Christianity makes all theists Christians. The Brahmo Somaj definition of Hinduism makes all theists Hindus." Why are these faiths so kindred so anxious to keep themselves under separate names? Is not the editor right when he says, "Misguided nationality exposes men to the most palpable absurdities"? "The doctrines of the indivisibility of God, the immortality of the soul and the universality of inspiration", which this paper characterizes as the common elements in Unitarianism and the Brahmo Somaj, are helpful and sanctifying whether they be called Christianity or Hinduism.

**England.**—The Sawbridgeworth Band of Mercy, with "the promotion of kindness to all living creatures" for its object, is doing a good work among the British children. Visits to Zoological Gardens, studies in the microscopic world and books of stories about animals are among its most important means of teaching that reverence

"For life, which in its weakness or excess,  
Is still a gleam of God's omnipotence",

a reverence which inevitably grows and deepens with growing knowledge. This band is the mother of several branch societies throughout the United Kingdom, and numbers among its helpers Canon Farrar, Lord Coleridge, Miss Frances Power Cobbe, Baroness Burdett-Coutts, and many other able workers less widely known.

**Unitarian Workers in Orthodox Camps.**—Our Boston jotter spoke recently in our columns of Governor Long and Edward Everett Hale's lecturing before the "New England Chautauqua Club." More properly speaking, it was the New England Sunday school assembly that invited not only the above named gentlemen but also Rev. H. G. Spaulding, Secretary of the Unitarian Sunday-School Society of Boston, Mrs. Livermore and Mr. Charles Barnard to speak at their meeting—five Unitarians, and all but Governor Long were present. There was a Chautauqua Literary and Scientific circle attached to this assembly which profited by the welcome ministrations of these brethren. It is hard to keep up the fences in the holy field of helpfulness,



**Boston Notes.**—Rev. E. E. Hale preached last Sunday to an increasing audience in the Unitarian building. He has already grown brown from summer rustic exposure.

—The A. U. A. have taken measures to sustain efficiently the India mission developed by the late Rev. C. H. A. Dall. A successor is anxiously inquired after. The American and native teachers are competent to carry on for awhile the work; but they need a leader who shall be in intimate relations with the home Unitarian body.

—Bro. Henry F. Bond, who as Indian missionary for the A. U. A. lately visited various tribes in the west, has decided to dwell among the Crow Indians. He and his wife will be preachers and teachers. It is desirable to erect a house to accommodate a boarding school of Indian boys and girls and to be used as a meeting house.

—Bro. C. W. Wendte has compassed the California churches and has a very cheerful word to say about their progress and present status. He suggests some practical plans for his future missionary work. E. R. B.

**St. Paul, Minn.**—From in front of the Conference of Charities: "The House of Representatives is crowded,—at least a hundred standing, and as the governor just said, St. Paul has never seen so noble an audience. It is inspiring and helpful to mingle with such men and women. It makes one take heart for the race."—From in front of the Unity children's ice-water barrel: "Our water-barrel has been in use since June 1. There is almost always some one there. The other day W. heard a man who had just got off a cart to get a drink, say, "This is the most economical and best patronized saloon in town."

**Bloomington, Ill.**—J. R. Effinger, Western Secretary, occupied the pulpit on Sunday, Aug. 1. After the services a meeting was called for the purpose of hearing a report from the Parish Committee regarding the procuring of a pastor for the church. It was voted to invite Rev. H. A. Westall, of Woburn, Mass., to come West and supply the pulpit for two Sundays, Aug. 22-29, and a committee was appointed to procure subscriptions to meet necessary expenses. The church will go forward with good courage to the work of securing a minister for the next year.

**Wisconsin Unitarian Conference.**—The summer session of this meeting will be held with the People's church of Arcadia, Wisconsin, August 14 and 15. Revs. Forbush, Crooker, Owen and Earl, and Professor Allen and others will take part in the exercises. A cordial invitation is extended to all.

**Grove Meeting and Dedication.**—The Annual Grove Meeting at Helena, Wisconsin, will be held August 14 and 15 in connection with the dedication of the new chapel. Revs. S. B. Loomis, H. M. Simmons, W. C. Gannett, J. L. Jones and others will take part. All are invited.

**Alton, Ill.**—The Parish Committee invite the Western Secretary to preach on Sunday, Aug. 8, and to consult with them in reference to filling their pulpit for the coming year.

**Mattoon, Ill.**—The pulpit of Unity Church in this place will be supplied on Sunday, Aug. 8, by Mr. J. B. Frost, late graduate of Meadville Divinity School.

**Peoria, Ill.**—Rev. and Mrs. Arthur Beavis, of Iowa City, are making vacation headquarters with friends in this city.

### WHAT IS IT TO BE A CHRISTIAN?

A Sermon by Jenkin Lloyd Jones, Pastor of All Souls (Unitarian) Church, Chicago. Price, 5 cents, 10 copies, 25 cents, postpaid. CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago.

## Announcements.

REV. DAVID UTTER may be addressed while on his tour through England and Europe, in care of the American Exchange, 449 Strand, London, as all mail will be forwarded from that point.

### Social Amusements.

The Passenger department of the Monon Route have just issued a handsome book of over one hundred pages, with the above title, containing a choice collection of parlor games, tricks, charades, tableaux, parlor theatricals, figures and calls for dancing, etc., especially arranged and adapted for home amusement.

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